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THE MONTHLY RECORD

OF THE

CHURCH OF SCOTLAND

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. XI.

DECEMBER, 1865.

No. 12.

"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

Of the Eternal Purpose of Grace.

A. I beseech you, sir, show how we are to conceive of God's eternal purpose in sending of Jesus Christ.

B. Why, here the learned frame a kind of conflict on God's holy attributes, and, by a liberty which the Holy Ghost, from the language of Holy Scripture, alloweth them, they speak of God after the manner of men, as if He were reduced to some straits and difficulties by the cross demands of His sovereign attributes. For Truth and Justice stood up and said that man had sinned, and therefore man must die, and so called for the condemnation of a sinful, and therefore worthily accursed creature; or also they must be violated: for Thou saidst (they say to God) "in that day that thou eatest of the tree of knowledge of good and evil, thou shalt die the death." Mercy, on the other side, pleaded for favor, and appeals to the great court in heaven; and there it pleads, saying, Wisdom and Power and Goodness have been all manifest in the creation, and Anger and Justice have been magnified in man's misery that he is now plunged into by his fall, but I have not yet been manifested. O, let favor and compassion be shewn towards man, wofully seduced and overthrown by Satan! Oh! said they unto God, it is a royal thing to relieve the distressed: and the greater any one is, the more placable and gentle he ought to be. But Justice replied, If I be offended, I must be satisfied and have my right; and therefore I require that man, who hath lost himself by his disobedience, should, for remedy, set obedience against it, and so satisfy the judg-

ment of God. Therefore the Wisdom of God became umpire, and devised a way to reconcile them—concluding, that before there could be reconciliation made, there must be two things effected: first, a satisfaction of God's justice; second, a reparation of man's nature; which two things must needs be effected by such a middle and common person that had both zeal towards God that He might be satisfied, and compassion towards man that he might be repaired. Such a person, as having man's guilt and punishment translated on him, might satisfy the justice of God, and as having a fulness of God's Spirit and holiness in him, might sanctify and repair the nature of man. And there could be none other but Jesus Christ, one of the three persons of the blessed Trinity; therefore He, by His Father's ordination, His own voluntary offering, and the Holy Spirit's sanctification, was fitted for the business. Whereupon there was a special covenant, or mutual agreement, made between God and Christ, as is expressed in Isaiah 53: 10, that if Christ would make Himself a sacrifice for sin, then He should see His seed, He should prolong His days, and the pleasure of the Lord should prosper by Him. So in Psalm 89: 19, the mercies of the covenant between God and Christ, under the type of God's covenant with David, are set forth: Thou spakest in vision to thy Holy One, and saidst, I have laid help upon One that is mighty, or, as the Chaldee expounds it, One mighty in the law, as if God had said concerning His elect, I know that these will break, and never be able to satisfy me; but Thou art a mighty and substantial person, able to pay me, therefore I will look

for my debt of Thee. As Pareus well observes, God did, as it were, say to Christ, What they owe me I require all at Thy hands. Then said Christ, Lo, I come to do Thy will! In the volume of the book it is written of me, I delight to do Thy will, O my God! Yea, Thy law is in my heart. Psalm 40: 7, 8. Jesus Christ, assented, and from everlasting struck hands with God, to put upon Him man's person, and to take upon Him his name, and to enter in his stead in obeying His Father, and to do all for man that He should require, and to yield in man's flesh the price of the satisfaction of the just judgment of God, and, in the same flesh, to suffer the punishment that man had deserved: and thus He undertook under the penalty that lay upon man to have undergone. And thus was Justice satisfied, and Mercy, by the Lord Jesus Christ; and so God took Christ's single bond; whence Christ is not only called the "surety of the covenant for us," Heb. 7: 22, but the covenant itself, Isaiah 49: 8. And God laid all upon Him, that He might be sure of satisfaction—protesting that He would not deal with us, nor so much as expect any payment from us, such was His grace. And thus did our Lord Jesus Christ enter into the same covenant of works that Adam did, to deliver believers from it; He was contented to be under all that commanding, revenging authority which that covenant had over them, to free them from the penalty of it; and in that respect Adam is said to be a type of Christ, as you have it, Rom. 5: 14, "Who is the type of him that was to come," to which purpose, the title which the apostle gives these two, Christ and Adam, are exceedingly observable: he calls Adam "the first man," and Christ our Lord "the second man," 1 Cor. 15: 47, speaking of them as if there had never been any more men in the world besides these two,—thereby making them head and root of all mankind, they having, as it were, the rest of the sons of men included in them. The first man is called "the earthy" man; the second man, Christ, is called "the Lord from heaven," 1 Cor. 15: 47. The earthy man had all the sons of men born into the world included in him, and is so called in conformity unto them, "the first man;" the second man, Christ, is called "the Lord from heaven," who had all the elect included in Him, who are said to be "the first born," and to have all their "names written in heaven," Heb. 12: 23, and therefore are appositely called "heavenly men;" so that these two, in God's account, stood for all the rest; and thus you see that the Lord, willing to show mercy to the fallen creature, and withal to maintain the authority of His law, took such a course as might best manifest His clemency and severity. Christ entered into covenant, and became surety for man, and so became liable to man's engagements; for he that answers as a surety must pay the same sum of money

that the debtor oweth. And thus have I endeavored to show you how we are to conceive of God's eternal purpose in sending of Jesus Christ to help and deliver fallen mankind.—*Fisher's Marrow of Divinity.*

Christ set forth.

CHRIST is to be the object of our faith (for our justification) in opposition to our own humiliation, or graces, or duties.

We are not to trust nor rest in humiliation, as many do, who quiet their consciences from this, that they have been troubled. That promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," hath been much mistaken; for many have understood it as if Christ had spoken peace and rest simply unto that condition, without any more ado, and so have applied it unto themselves, as giving them an interest in Christ. Whereas it is only an invitation of such because they are most apt to be discouraged to come unto Christ, as in whom alone their rest is to be found. If, therefore, men will set down their rest in being weary and heavy laden, and not come to Christ for it, they sit down without Christ, and will lie down in sorrow.—This is to make John, who only prepared the way for Christ, to be the Messiah indeed, as many of the Jews thought—that is, to think the eminent work of John's ministry, which was to humble, and so prepare men for Christ, to be their attaining Christ Himself. But if you be weary, you may have rest indeed, but you must come to Christ first. For as, if Christ had died only and not arose, we had been still in our sins, as it is in 1 Cor. 15: 17, so, though we die by sin, as slain by it, as Paul was in his humiliation, Rom. 7: 11-13, yet if we attain not to the resurrection of faith, as the work of faith is expressed, Col. 3: 12, 13, we still remain in our sins.

2. We are not to rest in graces or duties: they all cannot satisfy your own consciences, much less God's justice. If righteousness could have come by these, then Christ had died in vain, as Gal. 2: 21. What a dishonor were it to Christ that they should share any of the glory of His righteousness! Were any of your duties crucified for you? Graces and duties are the daughters of faith, the offspring of Christ; and they may, in time of need indeed, nourish their mother, but not at first beget her.

II. Christ's person, and not barely the promises of forgiveness, is to be the object to which Faith looks.

There are many poor souls humbled for sin, and taken off from their own foundation, who, like Noah's dove, fly over all the Word of God to spy out what they may set their foot upon, and eyeing therein many free and gracious promises holding forth forgiveness of sin and justification, they immediately

close with them, and rest on them alone, not seeking for or closing with Christ in those promises, which is a common error among people, and is like as if Noah's dove should have rested upon the outside of the Ark, and not have come to Noah within the Ark, where, though she might rest for a while, yet could she not ride out all storms, but must needs have perished there in the end. But we may observe that the first promise which was given was not a bare word simply promising forgiveness, or other benefits which God would bestow; but it was a promise of Christ's person as overcoming Satan, and purchasing those benefits: "The seed of the woman shall break the serpent's head." So, when the promise was renewed to Abraham, it was not a bare promise of blessedness and forgiveness, but of that seed—that is, Christ, Gal. 3: 16—in whom that blessedness was conveyed: "In thy seed shall all the nations of the earth be blessed." So that Abraham's faith first closed with Christ in the promise, and therefore he is said to see Christ's day, and to rejoice in embracing Him. And so all the succeeding fathers, that were believers, did, more or less, in their types and sacraments, as appears by 1 Cor. 10: 1, 2. And if they, then much more are we thus to look at Christ, unto whom now He is clearly made known, not in promises only, but is really incarnate, though now in heaven. Hence our sacraments, which are the seals added to the word of faith, do primarily exhibit Christ unto a believer; and so, in Him, all other promises, as of forgiveness, &c., are ratified and confirmed by them. Now, there is the same reason of them that there is of the promises of the gospel; for they preach the gospel to the eye, as the promise doth to the ear; and therefore, as in them the soul is first to look at Christ, and embrace Him as tendered in them, and then at the promises tendered with Him in them, and not to take the sacraments as bare seals of pardon and forgiveness; so, in like manner, in receiving of or having recourse to a promise which is the word of faith, we are first to seek out for Christ in it as being the foundation of it, and so to take hold of the promise in Him. Hence faith is still expressed by this its object, Christ—it being called faith in Christ. Thus Philip directs the eunuch, "Believe on the Lord Jesus," Acts 6: 31. The promise is but the casket, and Christ the jewel in it: the promise but the field, and Christ the pearl hid in it, and to be chiefly looked at. The promises are the means by which you believe, not the things on which you are to rest. And so, although you are to look at forgiveness as held forth in the promise, yet you are to believe on Christ in that promise to obtain that forgiveness. So it is said of believers by Christ Himself, "That they may obtain forgiveness of sins by faith that is in me," Acts 26: 18.

And, to clear it farther, we must conceive

that the promises of forgiveness are not as the pardons of a prince, which merely contain an expression of his royal word for pardoning, so as we, in seeking of it, do rest upon, and have to do only with, his word and seal which we have to show for it; but God's promises of pardon are made in His Son, and are as if a prince should offer to pardon a traitor upon marriage with his child, whom, in and with that pardon, he offers in such a relation,—so as all that would have pardon, must first seek out for his child: and thus it is in the matter of believing,—the reason of which is, because Christ is the grand promise, in whom "all the promises are yea and amen," 2 Cor. 11: 29, and therefore he is called the covenant, Isaiah 49: 1. So that, as it were folly for any man to think that he hath an interest in an heiress' land because he hath got the writings of her estate into her hands (whereas the interest in the lands goes with her person, and with the relation of marriage to her,—otherwise, without a title to herself, all the writings will be fetched out of her hands again); so is it with all the promises: they hang all upon Christ, and without Him there is no interest to be had in them: "He that hath the Son hath life," 1 John 5: 12, because life is, by God's appointment, only in Him, as verse 11. All the promises are as copyhold land, which, when you would interest yourself in, you inquire upon what lord it holds, and you take it up of him, as well as get the evidences and deeds for it into your hands. The lord of it will be acknowledged for such, in passing his right into your hands. Now, this is the tenure of all the promises: they all hold on Christ, in whom they are yea and amen, and you must take them up of Him. Thus the apostle preached forgiveness to men: "Be it known that through this man is preached to you the forgiveness of sins." And as they preached, so we are to believe, as the apostle speaks, 1 Cor. 15: 11. And without this, to rest on the bare promise, or to look to the benefit promised without eyeing Christ, is not an evangelical but a Jewish faith, even such as the formalists among the Jews had, who, without the Messiah, closed with promises, and rested in types to cleanse them, without looking unto Christ the end of them, and as propounded to their faith in them. This is to go to God without a Mediator, and to make the promises of the gospel to bear the promises of the law. Nehushtan, as Hezekiah said of the brazen serpent, a piece of brass vain and ineffectual; like the waters of Bethesda, they heal not; they cleanse not, till this Angel of the Covenant come down to your faith in them. Therefore, at a sacrament, or when you meet with any promise, get Christ first down by faith, and then let your faith propound what it would have, and you may have what you will of Him.—*Goodwin's "Christ set forth."*

The Richest Man in the Parish.

THE richest man in our parish was the squire. He dwelt in a great house on the hill that overlooked, with its broad white face, the whole of the village below, with its clustering cottages, and neat farmers' houses, and seemed to say proudly as it looked down, "I have my eyes on you all, and intend to keep you in order." And in truth, a great many eyes it had, with its rows of high windows brightly reflecting the summer sun, from early morning, till evening, when not unfrequently the last flush in the west left them glowing as with red fire. When strangers looked up at the great house, and inquired about it, the people of our parish used to tell them, with some awe, what treasures of grand furniture, and pictures, and choice specimens of art, the squire had collected in its many handsome rooms; what was the worth of one picture alone, that he had refused thousands of pounds for, and the number of others that were beautiful enough, and valuable enough, to have adorned the palace of the Queen.

They were very proud to be able to say that so rich a man belonged to them, and lived among them, and to point out his crimson lined and curtained pew at church, and the great tombstone that stood behind the pathway in the churchyard, recording the virtues of his ancestors, and testifying, as well as it could, to his own riches.

I suppose the squire knew the homage that was paid to him, and liked it, and was proud in his turn, not of his neighbours, but of himself, and of the wealth he possessed. Whenever he rode abroad he met with bows and smiles from rich and poor—everybody made way for him, everybody courted him. A man with so much money, and so much land, and such fine furniture, and pictures, and statues, and gardens, was not to be pushed in a corner and thought little of, and he knew it as he went along the lanes and roads on his thorough-breds, and nodded to this man, and "good morning-ed" that, with some degree of condescension. He knew that he was courted, and admired, and deferred to, because of his riches, and was quite satisfied that it should be so. He did not wish to be thought ill-natured, so he gave, every year, a treat to his workpeople, and sent money, and coals, and blankets to the poor at Christmas, but he thought little more about them. They were poor, and he was rich; those two words "poor," and "rich," comprised a great difference, and he was quite well pleased there should be such a difference.

One summer morning, he was taking a ride through the woods that skirted one side of his estate. It was very hot, and in the lanes the sun and the flies teased both himself and his horse, so when they turned in beneath the shadow of the oaks and beeches,

it was a great relief to both. The squire gave Dandy the rein, and went along softly. He was soon thinking of other things than oaks and beeches. Perhaps the glitter of the sunshine here and there, as it lay upon a cluster of trembling leaves, or turned to richer red the tall heads of the willow herb beside his path, suggested the crimson draperies and gilded ornaments of his home, for he was thinking of a sight he had seen there only the day before; when at the birthday of his eldest son had been a grand gathering of friends, and a feast such as a rich man makes to the rich, with dainties, and spices, and wines, served in gold, and silver, and rarest china in the utmost profusion, and with the greatest display. He remembered the hilarity of the guests, the healths drank, the speeches made, the compliments so freely given and taken; and with some pride he remembered, too, it had been said, that within the memory of man, no one had given so grand a feast in the parish as he had done that day.

Dandy's feet fell softly, and made little noise on the soft carpet of grass and last year's leaves that covered and hid the stout roots of the oaks. It was no wonder then that presently the squire heard a gentle sound not far away. He became aware that some other human being than himself was in the wood, and checking his horse he listened a moment, as words, half prayer, half praise, met his ears. "Who could be praying here?" He asked himself, and as the voice was near, he pushed aside a bough or two, and stretched his head, till he could see into a little shady hollow not far from the roadside, and discover the strange wood-guest.

Ah! it was only an old man, a pauper, or next door to one, whom he had frequently seen before, breaking stones by the highway.

But what was the deaf old man about? "Praying?" With his eyes shut, and his head uplifted, and his hat just taken off, held in his toil-swollen fingers, while before him was spread out his dinner, a piece of dry bread, part of a small loaf, and a can of water by his side, into which a frolicsome ray of sunshine had tumbled gleefully, dancing upon the pure liquid, as if in joy to get there. Bread and water, nothing else; but the old man was thanking God for it, and was content. *More than content.* An expression of happy praise was on his uplifted face. Such an expression the squire had not seen on any face at his own loaded table for many years. And he was thanking God for bread and water, and was happy! The old man was a sincere Christian, one of God's "hidden ones."

The richest man in the parish did not understand, how, when the soul loves God, the least mercies from his hands are felt to be priceless blessings; how bread and water, with a thankful heart, are sweeter to the taste than any food without it; and he felt humili-

liated. What right had that old man to thank God for bread and water, when he had never thanked him for all his great possessions?

The woods closed in on him again, he left the stone-breaker behind, and his face soon assumed its usual self-satisfied expression. But during that morning's ride, again and again returned to him the picture he had seen in the green hollow, of the man who had thanked God for bread and water, and the thought of his own great riches did not give him quite as usual satisfaction. Had those riches ever made him as happy as that old man looked to be over his poor meal? He was obliged to confess to himself that they had not, and it was to him a sad confession. His pride was sorely touched, and his heart disquieted, and the farther he rode, the more grew a sense of discomfort, and discontent, that was strangely new to him.

Presently the bright sun became overcast, great clouds gathered, and the woods looked dark and gloomy. Dandy walked along troubled by nervous fears and fancies, but over the squire came an influence he knew not how to account for. A strange sinking was at his heart, and an impression of coming calamity. Then a voice struck his inward ear, a voice not of this world, one of those voices God sends sometimes to be heard for our good and guidance, and the words it uttered were terrible to him. That voice spoke to him clearly and distinctly, "This night the richest man in the parish will die." Strange and fearful were these words; he did not look round to know whence they proceeded, he knew it was an inward and spiritual voice that spoke, and he believed what it said. With a shudder he remembered the parable of the rich man in the Gospel, to whom had come the same terrible warning—"This night thy soul shall be required of thee;" and saw himself already, like him, carried away to another world, but not by angels into Abraham's bosom. That "the richest man in the parish" meant himself, he could not doubt, to whom else could the words apply? And he must die—leave all his great estates, his magnificent house, his fair gardens, wife, children, friends, all: die, and go to an unknown world he had seldom troubled himself to think about; and that he had not expected to see for many years to come—a world he had sometimes flattered himself never existed, but which now seemed only too real, and very much too near. Die? The word was very terrible to him. He was rich now. After death he should be poor indeed; for he had laid up no possessions for that world, but such as would drag him downwards, and be bitterness instead of joy to him.

"What shall it profit a man if he gain the whole world, and lose his own soul? and what shall a man give in exchange for his soul?" were words that haunted him now,

and a cold perspiration covered him from head to foot. He felt that he had been an unwise merchant, that had exchanged his soul for very little. Unable at length to bear his own reflections, he galloped home.

There he arrived in a state of great agitation, and alarmed his wife and family by sending at once for a physician. To all inquiries he gave the answer that he was about to die, and must prepare for it. In vain they tried to persuade him that his health was as good as ever, that he was only the subject of a nervous fancy. The physician arrived, and laughed at his fears, but he neither heeded ridicule or entreaties. Death was not a thing to be laughed at or entreated away, and to death he was doomed. What did it signify what the world said about it? he must make ready for it. His solicitor was called in, and his worldly affairs settled. Wife and children were all provided for, houses and lands were portioned out to his beloved ones, then he had nothing to do but prepare himself for the great change; that, however, he found impossible. In great perturbation of mind he awaited the coming of his great enemy, death. When night drew on, his fears increased; every time the great hall clock sounded the hour, he shuddered, not knowing if he might ever hear it again. The physician and lawyer remained with him at his request, but they could not bring calm to his agitated mind. They could only listen to what he said, as to the ravings of a madman, for mad they judged him to be. Hour after hour went by, and the richest man in the parish, lying in his splendid bed, expecting death every moment, found how poor he was become, and of how little real use all his vast possessions were to him now. Midnight passed away, early morning came, faint light dawned upon the hills, and birds awoke themselves in their nests, and twittered out their satisfaction at the approach of their great friend, the sun. A faint colour came into the sky, and with it colour once more stole back into the cheeks of the squire. Colour came into his cheeks, and hope into his heart. Death had not arrived as he feared, he was still one of the living. The night was passed, the morning was come, and the prophecy of the mysterious voice was not accomplished. His family gathered about him, and with smiles congratulated him, advising him to take his rest now the danger was past. But how could he rest after such a night, such an upturning of all the cherished thoughts and aims of his life, such a revelation of the poverty of riches? He chose rather to walk abroad, and with thoughtful face and slow steps proceeded toward the village. There he heard that death had indeed been during the night a visitor in one house, but that, instead of appearing in his own grand mansion, he had entered the poorest cottage in the place, and released the soul of the old stone-breaker. With a still more thoughtful face

he returned home, for his heart smote him. He remembered the old man's simple dinner, he saw again the uplifted face, on which God's sunshine rested in a double sense; he heard again the words of his thankful prayer and his own laugh of derision, and he was again humiliated, but this time to better purpose.

His wife met him at the threshold of his house, with a smiling face, glad to see him once more, "clothed and in his right mind," for she, too, had feared for his reason. She accompanied him in, and then when seated at his side, gently chid him for his last night's fears and what she called "superstitious fancies." "I hope now," she ended, "you are quite satisfied that there was no truth in what that mysterious voice told you. The night is past, and you are alive, and as well as ever."

"True, my dear," he replied, "the night is past, and I am alive and well. But nevertheless the richest man in the parish has died. If you will take the trouble to inquire in the village, you will find it is so."

"How is that?" she asked, and as she spoke she looked round somewhat proudly, as though a rival to her grandeur had appeared. "Who can be richer here than yourself?"

"The man who can say to God, 'Whom have I in heaven but Thee, and there is none upon earth that I desire beside Thee,' I cannot say that, for I have desired many things and persons besides God, and almost all things more than God. But there was a poor stone-breaker alive yesterday, who, in possessing God, possessed all things. I call him poor after the manner of the world, but he was really rich—rich in faith, and is now not only an inheritor, but I believe a possessor of the kingdom of heaven. Last night I was shown his riches and my poverty. People will tell you he is dead, and I dare say he hasn't a shilling left to be buried with; but he was *"the richest man in the parish!"*—*B. Workman.*

"Though your Sins be as Scarlet."

THE Lord has chosen a most striking illustration of the power of His grace in this figure, as may be seen in the following extract from an exchange:—

"We have some little difficulty," said a scientific lecturer, "with the iron dyes, but the most troublesome of all are the *Turkey-red rags*. You see I have dipped this into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the color entirely, the fibre will be destroyed; it will be useless for our manufacture. How then are we to dispose of our red rags? We leave their indelible dye as it is, and make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

I could scarcely sleep that night for joy at the acquisition of so striking though unintentional an illustration of the riches of grace and the power of "the precious blood of Christ." The Spirit of God led the prophet Isaiah to write—not "though your sins be as blue as the sky, or as green as the olive-leaf, or as black as night:—he chose the color which modern science, with all its appliances, finds to be indestructible. "Though your sins be as *scarlet*, they shall be white as snow; though they be red like *crimson*, they shall be as wool."

"Peace, be Still."

MARK IV. 36-39.

THE sun went down on Galilee—in gloomy grandeur set
Behind the purple hills, whose tops the gathering darkness met.
He left no roseate-tinted clouds, but a wild and stormy sky.
And a hollow moan of angry waves, as the wind went rushing by.

Out on the fiercely-foaming sea, all tossed and tempest-driven,
A ship was laboring heavily, her sails and cordage riven:
The storm had swept her helm away—anchor and rudder-band,
But yet her crew strove gallantly to bring their bark to land.

Up rose the moon: but drifting clouds obscured her welcome light.
No stars gleamed forth; the darkness deepened into blackest night.
Where was the ship? Ah, far from shore, a helpless wreck she lay,
While leaping billows round her roared, impatient for their prey.

Now, what a dire extremity! No earthly hand could aid!
Despairing, they the pillow neared whereon the Lord was laid:
"Master, awake: is 't nought to Thee we perish in the wave?
The raging sea o'erwhelms our ship; we die, unless Thou save!"

Then, at that darkest moment, when even hope had fled,
Arose the crew's great Captain, stood forth their glorious Head:
Rebuked the winds and waters—"Peace, be still!" he cried,
And stretched His arm commanding o'er the tumultuous tide.

Amazed those weary men beheld the storm His voice obey,
The sea subsiding into rest, the fierce winds die away;
A calm succeed the tempest's wrath; the silver moon, no more
Obscured by murky clouds, shine out to light them to the shore.

So, when the storms of life arise, and human barks are tossed
Upon temptation's troubled stream—are sinking—all but lost—

Let but the fainting heart put forth the feeblest cry for aid.
Temptation's power is baffled—the soul's fierce tumult laid. —*The Quiver.*

A PAGE FOR SABBATH SCHOLARS.

Wanted--an Honest, Industrious Boy.

We lately saw an advertisement headed as above. It conveys to every boy an impressive moral lesson.

"An honest, industrious boy" is always wanted. He will be sought for; his services will be in demand; he will be spoken of in terms of high commendation; he will always have a home; he will grow up to be a man of known worth and established character.

He will be wanted. The merchant will want him for a salesman or a clerk; the master mechanic will want him for an apprentice or a journey-man; those with a job to let will want him for a contractor; clients will want him for a lawyer; patients will want him for a physician; religious congregations, for a pastor; parents for a teacher of their children; and the people for an officer.

He will be wanted. Townsmen, will want him as a citizen; acquaintances, as a neighbor; neighbors, as a friend; families, as a visitor; the world, as an acquaintance; nay, girls will want him for a beau, and finally for a husband.

An honest, industrious boy! Just think of it, boys, will you answer this description? Can you apply for that situation? Are you sure that you will be wanted? You may be smart and active, but that does not fill the requisition—are you honest? You may be capable—are you industrious? You may be well dressed and create a favorable impression at first sight—are you both honest and industrious? You may apply for a good situation—are you sure that your friends, teachers, acquaintances can recommend you for these qualities? Oh, how would you feel, your character not being thus established, on hearing the words, "I cannot employ you!" Nothing else will make up for the lack of these qualities. No readiness or aptness for business will do it. You must be honest and industrious—must work and labor; then will your calling and election for places of profit and trust be made sure.

A Hard Bed.

Early one sharp frosty morning the other day, a man going early to his work saw something lying beside a pile of boards which made him suddenly stop. He thought he saw two heads. Sure enough, they were two little heads on some leaves and straw. He kicked away the leaves with his foot, and found two small children, with their arms around each other, asleep; an old shawl covered them. The little boy opened his eyes.

"How came you here, children?" asked the man.

"We had nowhere else to sleep," said the boy. The little girl waked up and began to cry. "Hush, sissy," he said; "don't cry."

"How came you here, children?" asked the man again. "Where's your mother?"

"Mother's dead," answered the boy.

"Haven't you a father?"

"Yes, sir," answered the boy.

"Well, where is he?" asked the man.

"He turned us out doors last night. He drank, and came home and swore'd us out of the house, and sissy and I came here," said the little boy.

"Poor dear children," cried the man, tears running down his brown cheeks.

"I see; rum did it. Nothing but rum can turn a father's heart to stone and make him drive his motherless children from his door.

"Yes, and I dare say rum broke your poor mother's heart."

The man took the little girl in his arms, for she was stiff with cold, and carried them both to his own warm kitchen, where his wife gave them plenty of good breakfast.

He then went to hunt their miserable father.

He was on the floor of his own house raving with that sickness which is the drunkard's own sickness, *delirium tremens*. Once he was an industrious, healthy man. Now what a sight was he! The neighbors called him a beast. That is not fair, for the poor beasts are kind to their little ones. He was far, far, far, below the beast. He had made himself a degraded monster.

That is what rum, whisky, and strong drink do for a man, boys.—*Child's Paper.*

The Architect's Plan.

"Take my plan for your guide, work according to it, and you cannot go wrong, you are sure to be right," said an architect to the builder who was engaged in the erection of a mansion.

The great Architect of the universe has given to me a *chart or guide*. If I give heed to it, I cannot go wrong. Whether I regard it or not, I am daily building,—for eternity. I am called to the privilege of being one of the "living stones" in Christ's temple. Let me take the Bible for my guide; live according to it, work according to it, and then, in the words of the architect, I am "sure to be right."

A Short Autumn Tour.

A brief account of my tour with Mr. Grant through parts of P. E. Island and New Brunswick, may not be uninteresting to the readers of the *Record*; and, as it was undertaken in obedience to a Synodical appointment, the friends of the Church may conceive them-

selves entitled to at least a brief statement. We were unfortunate in being unable to start ere the season was too far advanced for comfortable travelling; and it so happened, that on that particular week in October, beginning with Sunday the 15th, the old surly Gulf of St. Lawrence was in an angrier mood than usual. Whether a great tempest was raised because no less than two runaway prophets were embarked on his swelling breast, or that, having dipping proclivities, he sympathized with the Baptists in being opposed to Dalhousie College, which was the subject of our mission, it is unnecessary to decide; but one thing is certain—namely, that, notwithstanding the skill of Capt. Bourke of the "Heather Belle," the storm managed to turn us back twice to safe moorings. In so doing, the sea-lion tossed his mane, danced and plunged, roared and foamed at the mouth, threw up the various substances at the bottom of his lair, and discoloured all things in such a violent and infuriated style, that we had the pain of witnessing many human beings, with visage changed, turn sick at the sight. The vivid recollection, in my own mind, that, twelve years ago, I had waited in Pictou for the "Fairy Queen," only to hear in the morning that she had upset about the place where we were being specially knocked about, added nothing to my comfort. However, having been thus delayed, we embarked on Wednesday in the Georgetown packet, thus changing our course a little, and crossed on the only calm day in that week. After floating past Pictou Island, where there are fine farms, coal, and a lighthouse, (a part of Mr. Herdman's parish,) we came, about 9 o'clock at night, to a certain Cape in the Island, which, after an hour or so, I got tired looking at, and which wind and tide were determined that I should see thoroughly, I crawled into a hole and laid myself on a shelf in the dark. Even a number of the *Record* upon the cabin table, containing an "organ" article, created no light within that dark receptacle of sleepy human clay. At 3 o'clock on Thursday morning, we anchored in the Georgetown harbour, and to create a heat in my numbened limbs on this chill morning, I assisted in furling the wet sail. We then made for the shore, and in a little time the hospitable house of Capt. Westaway received the weary pilgrims at an hour most unseasonable for the inmates, but most seasonable for the guests. O, the happiness of receiving a kind reception when one is tired and sleepy! It illustrates the wisdom and beauty of the oft-repeated Mosaic precept, "Be kind to strangers." Surely there must be a blessing in it to the donors as well as receivers. After visiting on Friday the most of the people, with Mr. Grant, who was here at home, and who was welcomed by all classes with a heartiness which fully attested the devotion he had shown to the interests of the people of Georgetown while there as a missionary,

I left for Belfast with Mr. McWilliam, on Friday morning, and pursued our journey during a breezy and raw day.

In the course of my day's prereginations in Georgetown, I observed changes for the better in the appearance of our Church property. When I was last there, the Church was dingy, dirty-looking and square, with no gallery. Now it is painted white, is gothic-looking, has a tower, and is very clean and comfortable. Moreover, there is beside it a large Manse, nearly finished. The tablet placed on the wall, to the memory of my old college companion, Mr. Lothead, awakened in my mind sad recollections. It was pleasant to see how the labors of an honest man had been appreciated, though he had died far away from this people in the discharge of his duty; and it was instructive to me to remember, that the last time I was in that Church, it had been my duty to induct him into this charge. Hard would be the heart that would not repeat the sentiment: "Be thou also ready; for thou, too, must put off thy harness." The improvements I have noted prove the success of the labors of the late Mr. Lothead and Mr. Grant, and that these are being ably continued by Mr. McWilliam. Mr. Grant preached on Sunday, and held meetings in Cardigan and Georgetown, and received from the people subscriptions amounting to about £30,—which were very liberal, considering that the people are making many improvements of a local nature.

As before stated, Mr. McWilliam kindly conveyed me on my way to Belfast on Friday. On my way, I beheld the, to me, novel sight of two horses threshing in a sort of treadmill. With their heads over the top, and their legs going vigorously, and their pitiable hard labor producing no progress, they presented to me such a queer sight as irresistibly produced laughter. "My lungs began to crow like chanticleer." Here was a picture of our Church during the period of my experience, and long before. No progress for ourselves, and threshing for others! During my own incumbency, a succession of laborers coming and going, and then leaving us as we were, and all this the fault not so much of the men as the system of depending upon foreign aid for a supply of ministers! Inferior men under a good system—a system founded upon sound and rational principles, will be much more successful than the best of men working under a wrong system. On parting with my kind friend, Mr. McWilliam, I was indebted to the often tried kindness of Mr. Peter Nicholson for conveying me to the hospitable manse of Mr. McLean. There I preached on Sunday and Monday, and held a meeting on the latter day, in conjunction with Mr. Grant, who had by this time overtaken me. Notwithstanding certain very adverse circumstances, the meeting was fairly attended, as I thought, but I was told that but a small por-

tion of the people were there. Still, the enthusiasm of the people was most cheering. At the solicitation of their minister, they came forward with very handsome subscriptions. We had another small meeting at Orwell, where a few individuals increased much the sum, which, in all, amounted to £75, and which Mr. McLean was confident would be raised by those absent to £100.

On Saturday I had an opportunity of noticing the great improvement made upon the Belfast Church since I saw it last. The manse is finely situated on the opposite bank of the Pinette River, and is an excellent house. The Church, with its high tapering spire, its protecting grove of trees and gothic appearance, constitutes the finest looking country Church in our connection, and looks better than all our Churches, except St. Matthew's, Halifax. About £400 have been expended upon it during this last summer, in painting, shingling, altering, building a session-house, and putting stained glass windows behind the pulpit, &c. The pulpit is lowered, and entered by a door from the session-room behind. The whole arrangements are admirable, and do much credit to the spirit of the people and the superintending mind of Mr. McLean. It is really most delightful to see people manifesting zeal and taste in making the house of God comfortable. Barn-worship is very well where nothing better can be got; but where people can do better, it is an insult to the Deity. The house where "our fathers worshipped" is described by the prophet not only as "our holy," but also as "our beautiful" house. The exclamation of the heroic Psalmist was prompted by a consistent piety: "See, now, I dwell in an house of cedar, but the ark of God dwelleth within curtains."

The Church at Orwell also is a beautiful little specimen of ecclesiastical architecture. Though small, it has a high spire, a very comfortable pulpit and most substantial pews. It is very creditable to the few who have built it. They belong to the congregation of Belfast. Such efforts as these inspire the people with spirit and self-respect. They might have excused themselves, however, because of these exertions, from doing much for the object of our mission, but they did not; and I am confident, that they were enabled to do all the more. Mr. McDonald's people have a large and very handsome church at Orwell.

The next meeting was held on Tuesday evening at St. Peter's Road, where we got a kind welcome from Mr. Stewart, in the vestry. After sermon and addresses, we took a handsome subscription to the amount of £53 or so. Think of this, ye large and ancient congregations! This congregation is but of yesterday; but they are, though few in number, an enlightened, and therefore a liberal people. On Thursday evening we were in

the Brackley Point Road Church, the other half of Mr. Stewart's congregation. The church is new, the congregation not large, and here the subscription amounted to £23. We were very kindly entertained by Mrs. Kennedy, of whose lamented husband I retained very lively recollections and in our special work very ably assisted by my friend Dr. Inglis, whose eloquent address, beautifully alluding to auld Scotland, its scenery, and the benefits education had conferred upon its people, was highly acceptable to the hearers. Mr. Stewart is highly pleased with this field of labour, and sanguine of success. The settlements here are really beautiful, and many of the farms look as if laid out for gardens. Mr. Robertson of St. Peter's Road, with whom I was comfortably lodged, described the settlements of Mr. Stewart's congregation as flourishing and increasing in wealth.

On Wednesday evening we held our meeting in Charlottetown, if meeting it could be called. After sermon, a few remarks were made by Dr. Inglis, Mr. McNeil, Mr. Dalglish (the only gentlemen present) and a few others, a few pounds were liberally subscribed. The people were much interested in a forthcoming bazaar, and many of the leading men were absent on business. Judging from the beautiful and various collection of articles which we had the pleasure of seeing at Col. Grey's mansion, the bazaar will be very fine, and the ladies deserve much credit for their exertions. We hope that it will be a great success, that all debt will be liquidated, and that the ladies and gentlemen of St. James' Church will be in such high good humor, that they will remember our mission and our trouble, and give something to Dalhousie College. We were promised £50, and it would be but becoming that the capital should not be behind the rural congregation.

On Friday we embarked on board the "Heather Belle" again, notwithstanding the remonstrances of Capt. Bourke, who seemed to look upon us as sailors do upon mother Cary's chickens or the porpoises—sure signs of a storm. And really it looked as if about to be a wild day, but it cleared up and became bright and cold. We landed at Shediac at night, started in the morning for St. John, and arrived at four o'clock in the capital of the sister Province. What a valuable, rich, varied, and in some places most beautiful country lies along that line of railway! I tried to picture to my mind its future. I thought of the populous and rich districts of Britain, but then I thought of the peculiarities of American progress as compared with European countries, and of the past—that the Yankees are taking possession of us in the surest way by investing their capital in the development of our resources, while our own capitalists do little or nothing of this kind; and so, feeling my inadequacy to picture

to my mind its future aspects, I left this future glory to be imagined by the Confederationists, who distinguish themselves much in this line. I was very fortunate in making the acquaintance of Mr. Duncan in the cars—an elder in Dr. Donald's church, one of the original founders of that congregation, and a universally respected member of the large community of St. John. I was a stranger and he took me in—not to grief, but to paradise—for he lives in Paradise Row.

We had a fine congregation in St. Andrew's Church on the morning and evening of next day. The Church has been much renovated and improved. In the afternoon I heard Mr. Grant preach in the Temperance Hall in Portland, where Mr. Caie, a promising young missionary and a New Brunswick-er, is forming a fine congregation. On Monday night our meeting was thin, owing to a misunderstanding that it was a small meeting for business. It was by no means a small meeting, but we were assured that it would have been very large but for this misconception. The Hon. John Robertson, a tried friend of the Church of Scotland, took the chair, and after our addresses, Dr. Donald, the chairman, and Mr. Donaldson, added the weight of their experienced testimony to the urgent need of native education for the clergy of our Church. Then the Dr. and the chairman went vigorously to work with pen and paper to collect subscriptions. We travelled the city next day under the able pioneer-ship of Dr. Donald, to whom the Synod of Nova Scotia is under deep obligations, for able and zealous aid rendered to our mission. We were most courteously received and handsomely rewarded by the gentlemen of St. John. I shall ever retain a most pleasing remembrance of my visit to that city on this occasion, and of the acquaintance formed. Having left Mr. Grant there for another week, with his usual vigor he brought up the subscription by another £75, so that the St. John subscription amounted in all to £250. Having occupied so much of the space of the *Record*, it is high time for me to close this article with a general acknowledgment to the many friends who helped us on our way and assisted us by their contributions. It may be proper also to state that the sums mentioned above, as subscribed in different places, are only approximations; as the lists were not completed, and I write from memory.

ALLAN POLLOK.

The Church of Scotland in Vancouver Island.

The following letter from the minister lately sent out by the Colonial Committee to the young colony of British Columbia, gives a promising account of operations there, and will be perused with interest by many of our readers:—

EXTRACT LETTER TO MR. LAURIE.

Having now been three months on this island, I think it time to give yourself and others interested a short account of our missionary labours. It took me two months to reach my destination. I left Southampton on 17th March, and on my journey was obliged to wait one day at St. Thomas, one day at Aspinwall, five days at Panama, eight days in San Francisco, four days at Portland, in Oregon Territory, arriving in Victoria on the 15th May. The beauty of the place excelled all the descriptions I had read of it. Opposite the town there tower up the hills of British Columbia, called the cascade range. These are at least fifty miles distant, but owing to the clearness of the atmosphere, and the fact that nothing intervenes but the glassy sheet of water, they appear close at hand. They are always covered with snow, and thus form a perpetual Alps that we can always survey with pleasure. They cool the warm summer breezes, and render existence here in the summer season always pleasurable and healthful. The city is built upon an inlet of the sea, that divides into three long arms, that come creeping along through every part of the town, with their banks lined with busy wharfs or terraced gardens. One of these arms stretches several miles inland, and appears more like a salt-water river. Upon this boats are always passing up and down with family and pleasure parties. On the other side of the town there is the public park called Beacon Hill, which also attracts many of our citizens for equestrian and pedestrian exercise. The sky has been clear and almost cloudless since the day of my arrival, so that, amid such attractions, the inhabitants spend much of their time out of doors.

I found that the first Presbyterian Church was a beautiful edifice, but the adherents less in number than I had been led to expect; indeed there were not more than 100, and many of these not members. We have been steadily increasing in numbers; and for the last month there has not been a single seat to let. So many are the applications for sittings, that we contemplate the speedy erection of an addition. There are many of our countrymen that never attend any church; there are many also who have joined the Episcopalian section of the Church, but there are also some who have remembered the Church of their fathers in the land of the stranger. To these our success has in a great measure been owing. I record, with gratitude, the invaluable assistance I have received from D. M. Lang, Esq., president of the bank in this place, formerly an elder in Sandyford Church, Glasgow, and one of the warmest and wisest friends the Church of Scotland ever possessed. I have also been under special obligations to John Wright, Esq., architect, whose fathers for a century have been resident in the parish of Killlearn.

and who, although absent from Scotland fifteen years, works with enthusiastic zeal in the service of the Church.

After the usual preliminary steps I ordained four elders on the 11th June. This was the first ordination of any kind in the island; the Church was densely crowded, and we were all solemnly impressed by such services away so far from our native land. As there is no other Presbyterian minister within one hundred miles of me, I acted alone in the ordination.

Our usual services are a morning and evening service on Sabbaths, and a prayer meeting on Thursday evenings. In the latter, the elders officiate with myself, and usually one or two of the members are called upon to take part. Thus in all things we endeavour to be as much like home as possible. A hundred people usually attend.

We have opened a new station at Craighower, a few miles from Victoria, where I preach every alternate Sabbath to a congregation of forty. We are organizing a Sabbath school, and, were times more prosperous, would build a small chapel. In this district Kenneth McKenzie, Esq., formerly of the parish of Morham, has great influence, and from him we expect valuable assistance.

Our Sabbath school in connection with the church has made rapid progress. We have an average attendance of ninety. In conducting the school I have the assistance of fourteen earnest teachers.

Occasionally I ride out to the interior settlements, visit and collect the farmers together when divine service is conducted. Many are so far from the town that this is the only opportunity they can have for public worship.

In addition to these duties, I have been elected chaplain to the Volunteers and chaplain to the St. Andrew's Society. In this capacity I preached last Sabbath to the Volunteers, when 63 attended in uniform, and about 500 others. Thus you will perceive that, although so far from home, we preserve the institutions of the "old country." Indeed, when looking upon the congregation assembled, one can scarcely realize that we are 8500 miles from Edinburgh. Scotch faces and Scotch names abound among us.

The city has a population of 6000; out of these, 2000 only are church-goers. Many of the others, feeling themselves free from the restraints of home, are exceedingly careless, so that much remains to be done. The restlessness of spirit, fostered by the gold excitements of the North Pacific coast, is sadly adverse to the interests of sound religion, but in this respect society is rapidly improving.

Our town is the world on a small scale. There is every variety of character and nationality in our population. We have the Jews' quarter and the Chinese quarter, and upon our streets there assemble the American, Englishman, Swede, Dane, German and

Italian. Opposite our church there is the synagogue. Within a stone-cast there are 20 tents of newly arrived "Celestials;" and not farther than 300 yards there is the Indian Reserve, where the aboriginal lords of the soil, squat in their "rancheries." At our service on Sabbath evenings I have frequently observed, standing together near the entrance, the Chinaman from the farthest east and the red-faced warrior of the west. So few are the clergymen here that we are not able to do anything for either of these classes. I wish some liberal member of the church could forward to me a few Chinese Bibles, as those from that country here are generally careful, intelligent and teachable.

Within these last few days we have had accounts of the discovery of a new gold field on the Sound of Clayoquet, in this island. If they prove as profitable as represented, we may expect many additions to our already overstocked population.

THOS. SOMERVILLE.

Victoria, Aug. 16, 1865.

Orphanages in England.

Many of our readers know the story of the Orphanages at Bristol, under Mr Geo. Muller's care. For some years Mr. Muller had been a minister in Bristol, and felt it to be his duty to receive no stated sum as stipend, but only such free-will offerings as might be contributed for that purpose in a missionary box at the entrance of his church. Being touched by the condition of many of the poor children at Bristol, he desired to found an Orphanage for them; and acting under the same views of duty as had previously guided him, he resolved not to ask subscriptions from any one, but to depend entirely on the results of prayer. He believed that, if thus earnestly and patiently he prayed to God, enough would be sent him, without any solicitation, to found and to sustain his Orphanage. His plan was made known to the members of his congregation, who were requested to join him in their prayers, and a prayer meeting was held twice a-week for this purpose. That was in November 1836. On the 7th December thereafter, one shilling was sent him, two days afterwards a piece of furniture, and a Christian woman offered her services as matron. In twelve months, without begging from any one, the sum of £770 had been received. Before the second annual report had been published (the report being simply a daily mentioning the sums received each day,) the sum of £1000 had been obtained to build suitable premises, besides what was necessary for the support of the orphans. The work has gone on enlarging every year since, and the donations increasing, still under the same principle of asking nothing except from God. Probably no society ever received such small gifts, and few ever received larger. A few

eggs have been left at the door; a dying boy bequeathed the sixpences which had been given him in his illness; boxes of jewelry have been sent by ladies to be sold. "I have received," says Mr. Muller, "even £2000, £3000, £4000, £7000, and £8000 in one donation." The entire sum received in this way for the orphans has been £212,872, 11s. 1d. Even during the Lancashire distress the orphans never were in want. We enter into no controversy on the subject, or the system; we give simply a narrative of facts and results. God still bless and help George Muller and his work!—*H. & F. Record.*

News from the Indian Orphanages.

Good news have reached us from Madras. Six of the girls in the Ladies' Orphanage there have been baptised at their own urgent request. Our chaplain at Madras, Mr. A. C. Belt, writes:—"We have every reason to believe that this step has been taken by these girls solely from the influence of Divine grace on their hearts. They were all baptised in their own tears, as well as with the holy waters of baptism. The scene was very affecting; and I trust that the ceremony will have an abiding influence upon all who witnessed or shared in it. A girl called 'Martha' (supported by the Newington Sabbath schools, Edinburgh) has been the leader in this movement. I went into the dormitory one evening at the time of prayer, and there she was on her knees in the middle of the room leading the devotions in Tamil, praying earnestly for herself and her companions, and also for the kind ladies and Sunday-school children who gave them food and clothes, and the knowledge of the better way." The girls were baptised by the Rev. Jacob David, whose native church they have been for some time attending.

Nor is this the only piece of good news from these Orphanages this month. At Poona, also, six girls were baptised in the month of August, two of whom were well grown up, and the other four young, baptised as children.

Another little girl in the Orphanage at Calcutta has just died. She was sixteen years old, and has been long an invalid. Her all but dying words were,—"I don't want to stay any longer in this world of sin and trouble. I am going home to my heavenly Father. I know Jesus loves me. I believe in him. I want to be near my Saviour." Another child still died lately in the Calcutta Orphanage, who longed to be in heaven, and of whom the superintendent writes, "I feel that of such is the kingdom of heaven."—*H. & F. Miss. Record.*

The State of Popery in England.

The Secretary to the London Statistical

Society presents some very interesting figures to show that the progress of Popery has not at all been so alarming as to numbers as has been represented. In 1851, of the marriages performed 85 per cent were by the Church of England, 10 per cent by Protestant Dissenters, and 4 per cent by priests. In 1861, 80 per cent by Church of England, 15 by Protestant Dissenters, and 5 per cent by priests. In these ten years there was an increase of 4200 ministers in England, to which the Church of England contributed ten per cent, Protestant Dissenters 22 per cent, and Roman Catholics 21 per cent. The same writer estimates the numbers of the Roman Catholics at 300,000 in 1844, or 1.8 per cent of the population; as 750,000 in 1851, or 4.2 per cent; and as 900,000 in 1861, or 4.4 per cent. If these figures are correct, the Roman Catholics in England, notwithstanding the large immigration from Ireland, have hardly kept pace with the increasing population of the country.—*Ib.*

The Bishop of London and Puseyism

The Bishop of London has made a resolute stand against Puseyite practices within his diocese. In August last he undertook to consecrate a Church in Shoreditch, and took objection to several arrangements that had been made. The communion table was covered with "large bunches of flowers," the clergy wore "richly embroidered stoles" over their surplices, a small cross, decorated with flowers, was placed in the vestry, and behind the communion table was "a rough sketch, in charcoal, of the crucifixion, with a Madonna on either side." The Bishop refused to proceed with the consecration till flowers, stoles, and cross were removed, and an undertaking given, *in writing*, that the "sketch" should be effaced. All this was done, and the ceremony quietly proceeded. Ever since, the Tractarian papers have attacked him with great violence.—*Ib.*

Support of Ministers.

At this time of the year men naturally begin to count their gains and losses; and they thus obtain a very accurate notion of what they are worth, and how much they have a right to spend for the next six months. On the whole, the season has been a prosperous one, the country having been seldom in a more satisfactory financial position than at this moment. All classes of the community will benefit by this, except those who have to live on small stated salaries. We may mention ministers of the Gospel especially. Everybody knows that they are at best but poorly paid. Few get £200 a year; still fewer £300; whilst the vast majority have to subsist on less than £150. It

often happens that the sum promised is not promptly paid, and sometimes, we blush to say, the whole sum is not paid at all. Our Church names £150 as the smallest stipend which should be allowed. Every one who knows anything about the cost of living in Nova Scotia will admit that £150 is the least on which a man with a family can be expected to live. No person has to extend hospitality so often as the minister. Then he must travel far and frequently in discharge of his duties, and encounter a hundred nameless expenses, large and little. Is it any wonder that in such circumstances £150 dissolve and disappear with magical rapidity? Money is worth about one-fifth less this year than it used to be; and to do your minister simple justice, you should add one-fifth to his salary. You have been receiving much more for your pork and beef and apples this year than usual, and you have to pay higher for flour, cotton, &c. Now does it not occur to you that you should pay more for your sermons? When almost everything has risen in price, sermons should surely rise too. We are persuaded that there is not in this Province a congregation that cannot this year pay off all the debt to the minister, and add a few pounds to his salary. Let the attempt be sincerely and earnestly made, and we have no fear as to the result. Be liberal; taste the blessing of large-hearted beneficence; give back to God his share of what he has so bountifully given to you.—*From a Contemporary.*

Presbyterian Union in New South Wales.

On the 8th of September the three Presbyterian bodies in New South Wales, which have been for some time negotiating on the subject, were to have consummated their union. These bodies were known as "the Synod of Australia in connection with the Established Church of Scotland," "the General Synod of the Presbyterian Church in New South Wales," and "the United Presbyterian Church." At a meeting of the representatives of these bodies, held at Sydney from 9th to 14th June, 1865, the following, among other resolutions, were unanimously agreed to:—That the Conference, having understood throughout the negotiations that the question of State Aid was to be regarded as an open question in the proposed United Church, and being desirous of precluding all unnecessary and agitating discussion, in order that the Church may be left free and vigorous for its proper work, deems it of importance that it should be definitely settled beforehand by consent of all the negotiating parties, that what is meant by an "open question" is, that the United Church, as such, shall take no action in the matter; but that, at the same time, individual ministers and congregations in the

said Church shall be left free to carry out their convictions in relation thereto, as they may see fit, without hindrance or debate on the principle of mutual charity and forbearance.

The question having arisen in the conference, as to ministers of the proposed United Church occupying seats in the legislature, it was agreed, that without disturbing existing relations, no minister of the Presbyterian Church of New South Wales shall sit in any future parliament.

The State of Religion in China.

THE PRESBYTERY OF NING-PO, CHINA, in their narrative of the state of religion, forwarded to the Synod of New York, with which they are connected, speak with great satisfaction of the increase of the number of ministers from the native Church; of the perfected organization of the two additional churches determined upon at their last meeting; and of the steady growth of all their churches in numbers, with augmenting evidence that they are being built up in faith and in love. "We have now," they continue, "four churches. Each of them has been steadily increasing. Fifteen have been added to the Ningpo church; thirty-three to the Tii-yu-yiao church; ten to the San-poh church; and six to the Bao ko-tak church, including three who were added on examination at its organization. Besides this, one man was baptised at Zing-nyii a mission station beyond the bounds of any of these churches. A further manifestation of the Spirit's presence is seen in the fact that in all our churches there are inquirers, and that the walk and conversation of most of the members is orderly, as becoming those professing the religion of Jesus. Another gratifying circumstance denoting progress, is the disposition of our church to do something toward their own support. One puts forth efforts toward raising the pastor's salary in part; another pays the rent of its own place of worship, and defrays its elders' expenses to Presbytery; another continues in part the support of an out-station."—*Ban. of Covenant*

Mexico.

THE indefatigable laborer for the evangelization of this unhappy country, Miss Melinda Rankin, thus writes to the *American and Foreign Christian Union* for November:—

At Monterey a native church has been organized consisting of fourteen members, who give most satisfactory evidence of genuine conversion. Four or five of these converted Mexicans are men fully competent to go forth as colporteurs, teaching and instructing both old and young in the things pertain-

ing to the Kingdom of God, and the salvation of their souls. Nothing hinders them but the want of means by which their families might be supported, in their leaving their usual occupations. A seminary building, and a place of worship, will, with the blessing of God, give the Protestant religion a footing in Monterey, from which point we can make aggressions into other portions of this benighted Republic.

Miss Rankin is in New York pleading for aid in these objects. One New York merchant gives her \$500.

Millennial Calculations.

The *N. W. Christian Advocate* publishes a sermon by the Rev. Dr. Brunson, on the Signs of the Times, of which the following is the conclusion:

"I calculate from prophecy that in 1863 the reign of Papacy in its present form will terminate, and from thenceforward it will die away till it is lost in the glorious blaze of gospel light, and as the "False Prophet," Mahomet, rose in A. D. 606, the same year in which Boniface Third was declared "Universal Bishop and head of the Church," or Anti-Christ; I think they will both go down about the same time, after a respective reign of 1260 years. These two obstacles of the gospel out of the way, its spread will be more rapid; and in 135 years hence, the seven thousandth year of the world will be ushered in, to be the thousand years of rest to the Church before the end of the world. "One day is with the Lord as a thousand years, and a thousand years as one day," II. Peter iii. 8. The six days of work of the creation is thought to typify six thousand years of labor for the Church, and the seventh day, that of rest—the thousand years of rest promised to the Church.

The signs of the times clearly indicate a speedy termination of the reigns of the beast and the false prophet, the tumbling of the partition walls between true Christians, the extensive baptism of the Holy Ghost and fire of love upon evangelical Christians; the receding and dying struggles of infidelity and heathenism, the almost universal favor with which the Bible and the ministrations of the Gospel are received, clearly indicate the dawn of the latter day glory and the salvation of the world."

THE CHURCH IN NOVA SCOTIA.

Presbytery of Pictou.

A *pro re nata* meeting of this Presbytery was held in St. Andrew's Church, Pictou, on Wednesday, Oct. 25th—Rev. Robt. McCunn, Moderator. There were present, Rev Messrs. Herdman, McMillan, McKay and Goodwill.

A letter was read from St. John's Church, Albion Mines, intimating that, in considera-

tion of the views expressed, alike by the Presbytery and by Mr. Brodie himself, in reference to his removal from Cape Breton, they request leave to withdraw their call to Mr. Brodie. This request was acceded to.

A further request being made that the Presbytery take steps to facilitate their speedy securing of a pastor, it was agreed that the Presbytery adjourn to meet in St. John's Church, Albion Mines, on Friday, 3rd Nov., at 6 o'clock in the evening, for the purpose of moderating in a call.

ST. JOHN'S CHURCH, Albion Mines, 3rd Nov., 1865. }

The Presbytery met here according to adjournment, and was constituted. Sederunt—Rev. R. McCunn, Moderator; Rev. Messrs. McGregor and McKay. Divine service was held in the Church, conducted by the Moderator. There was a large attendance of the congregation. After service, a Call in favor of Rev. W. M. Philip was produced and read, as also Mr. Philip's letter of acceptance, and other documents. The stipend guaranteed by the congregation was £150, and it was asked that a supplement of £37 10s. be solicited from the Colonial Committee, in order that the stipend should equal the usual missionary's salary, with the understanding that in about two years they should be able to make up this salary without supplement, and, in the meantime, proceed with the building of a Manse. This was agreed to by the Presbytery, and the Call sustained.

The Presbytery adjourned to meet for the induction of Mr. Philip on Friday, Nov. 17th, at 11 A. M.

ST. JOHN'S CHURCH, Albion Mines, Nov. 17th, 1865. }

The Presbytery met for the purpose of inducing Mr. Philip to the pastoral charge of this congregation. Rev. Mr. Goodwill preached and presided; Rev. Mr. Herdman addressed the minister, and Rev. Mr. McKay the people, on their respective duties. Mr. Philip received a cordial welcome from his new charge, and intimated that he would (D. V.) commence his labors among them on the first Sabbath of December.

After the services were over, the Presbytery again met. Sederunt—Rev. R. McCunn, Moderator; Rev. Messrs. McKay and Goodwill. The Moderator welcomed Mr. Philip to this Presbytery, and expressed his satisfaction at receiving into their number one who had already, in this Province, given proof of his talents and qualifications for the work of the ministry. Mr. Philip's name was ordered to be added to the roll, and the sederunt was closed with prayer.

We are glad to learn that Mr. Philip's settlement at the Mines is an extremely harmonious one, and promises, with the blessing of God, to be productive of much good.

Report of Missionary Labors in Musquodoboit.

To the Presbytery of Halifax in connection with the Church of Scotland:

REVEREND SIRS.—I beg leave to submit the following hurriedly-written Report on the present condition and future prospects of our Church in Musquodoboit.

As my labors there extended over the space of only one month—the month of September last—I found it impossible to obtain *exact* figures, so that my statements, in a few cases, and with regard to a few points, may not be absolutely correct. I think, however, they will be found correct enough to give the Presbytery a pretty good idea of the true state of the congregation.

The first thing noticeable to a stranger, in visiting Musquodoboit, is the great number of “settlements,” or separate little worlds, into which it is divided. Musquodoboit is divided into three great settlements—the Upper, the Middle, and the Lower. Those three, again, are divided into “sub-settlements,” as they may be called—that is, small districts, quite secluded, and apparently shut out from the rest of the world by winding rivers and broad belts of forest-land. In those districts, only one family, or at most a very few families, originally settled; but now there is, in all cases, quite a large number. Now those sub-settlements, not to speak of the larger settlements, are, in many cases, so widely separated from each other that the people of one cannot, or, at least, will not, assemble for divine service in another. Hence, it was found absolutely necessary to form a number of preaching stations, and, hitherto, service has been held in four different places quite distant from each other. For the sake of convenience, those stations have been designated as follows: “The Home District,” which is by far the most thickly settled by our people, and in which we have our only Church; “New Antrim;” “Middle Settlement;” and “Upper Settlement.” New Antrim is about seven miles from the Church in Little River: the School-house in the Middle Settlement about six; and the place of preaching in the Upper Settlement about twenty. Dean Settlement, one extremity of the congregation, is over thirty miles distant from New Antrim, the other. Hitherto, service has been held every fourth Sabbath in the Upper Settlement, and the people contributed a fourth of the whole amount paid to the minister, or £20. I held service four times in the Church, twice in New Antrim, twice in the Middle Settlement, and once in Meager’s Grant. I visited the Upper Settlement during the week to find out the state of the Church there.

In order that we may know the condition of any congregation, it is necessary, in the first place, to ascertain, as nearly as possible, the number of adherents and paying mem-

bers. On making inquiry, I found that there are, in all, in Musquodoboit, 124 paying members, and that most of these are heads of families. That number is divided between the different districts, as follows: Home District, 67; New Antrim, 20; Middle Settlement, 17; and Upper Settlement, 20. In addition to these, there are a goodly number of families who never paid anything, but who attend service pretty regularly, and who, I am sure, under a faithful pastor, would eventually join in with the others, and give their mite. During the month I was there, I visited over 60 families, and found them all warmly attached to the Church, and anxious to have a settled minister of their own. They admitted that they must do more in future than they have hitherto done, and that admission they all seemed determined to carry into effect.

I may here state that a Church should immediately be built in New Antrim. The numbers that congregate there are astonishing; but very much has not been done by them hitherto in the way of paying. Were a Church built there, I have no doubt they would all become firm adherents, and willingly contribute according to their ability. An attempt was made some time ago to begin a Church, but it fell through, and has never since been renewed. The advantage of a Church there can scarcely be over-estimated, and I fondly hope that the day is not far distant when there will be one.

Singularly enough, too, the sacrament of the Lord’s Supper has never been dispensed at this station, if I was correctly informed. Indeed, that ordinance has not been dispensed anywhere within the bounds of the whole congregation since November 1864. The Presbytery, let me humbly suggest, should see that it is dispensed as soon as possible, as it serves to unite young and old more firmly to the Church, and, above all, to their risen Lord and Saviour.

But this leads me to remark, secondly, that we are to judge of the real vital religion that exists in a congregation from the number of communicants compared with the number of adherents. I am sorry to say that the number in the Musquodoboit congregation, though large, is not so large as it should be, and especially that so few of the young are to be found on the roll. The total number on the roll at present is 83, of whom 41 are males and 44 females. At the last celebration of the ordinance, on the second Sabbath of November, 1864, ten communicated for the first time, of whom six were males and four females.

(Other facts may be obtained from the Report of Mr. Jameson, which I herewith submit.)

Thirdly. To estimate the vitality of a congregation, we must enter the Sabbath School, and observe how it—the nursery of the Church—is attended and carried on. From

the Report of Mr. Jameson, the Superintendent, I find that the total number of scholars on the roll is 48, of whom 33 are girls, and only 15 boys. Mr. J.'s Report is interesting. Being Superintendent, he should know more about the school than I.

Lastly, I may mention that I held a Prayer-meeting for three week-nights while there, and that it was very largely attended by young and old. I was delighted to find that all took such an interest in it, and that about 100 people could be got together in a country place on a week night for prayer and praise.

From the foregoing it will be seen that the congregation might be in a worse condition far. I must in truth say that it is not what it should be; but then that is no reason why *we* or *they* should despond. There is plenty scope for improvement and enlargement; and indeed I hope to see the day when, under the blessing of God, there will not be one weak and struggling congregation merely, but two or more large and self-sustaining ones, connected with our Church, in Musquodoboit. Let us, therefore, work while it is called "to-day."

With regard to the future prospects of the congregation, the first *apparently* discouraging thing I must mention, is, that they are very likely to lose the support of the Upper Settlement. Owing to the death and removal of the most active members there, it is feared that those who remain cannot raise the sum formerly paid, and that, therefore, the service formerly given must be discontinued. Now, considering the distance of the Upper Settlement from the Church, I must say that they *ought* to be separated, for it is by no means easy or pleasant for a minister to travel 30 miles in cold winter weather, meet with very few people after he has arrived, and perhaps be unable to make his way home through banks of snow in time to prepare his discourses for the following Sabbath. Here, I may humbly remark, may be seen the inestimable value of a Divinity Hall, were there one in this Province in connection with the Church of Scotland. A Catechist, who could be easily remunerated, or a Divinity Student, might be placed here, and he could not only build up this weak and struggling station, but manage to extend his influence and usefulness further into the country around. As it is, where is the licensed preacher to be found who is willing to go into the Upper Settlement alone, and there build up a congregation for himself? If, therefore, this station, containing at present from 15 to 18 families, must be struck off from the congregation of Musquodoboit, and allowed to merge into other denominations, will it not be owing to the fact that the minister of Musquodoboit, whoever he may be, cannot have a Catechist, or some one who will be easily remunerated, to help him? There are hundreds of places like this throughout the Province, and if the prayer, "God speed the

project of a Divinity Hall," arises on high from our destitute people in these places, should we not all do what in us lies to further that project?

Even if the Upper Settlement were to fall off, however,—and we fondly hope it may not,—that fact should not discourage the congregation in the least, for they could then have service every Sabbath for themselves, and the minister could then exert his influence and spread his usefulness more among them. Exclusive of the Upper Settlement, there are 104 paying members, and surely *they* of themselves could support a minister, if they had the will. Let every one of the 104 give the small sum of 12½ cents, every Sabbath, and at the end of the year they will give their minister \$676.

Again, another thing that may seem to dim the prospects of the congregation, is, that there is a debt of about £80 on the Church. Now, I must say that that debt should have been scored off long ere this, and why it has not seems very strange. Some of the ladies, however, talk of making a Bazaar for that purpose ere long; and I am confident they require very little pressing to begin.

As before mentioned, I preached once in Meager's Grant, and had a very large congregation. What to make of that place, however, I do not exactly know, as most of the people themselves cannot tell to what denomination they belong. All denominations supply them with preaching, but very little, I believe, is paid to any. Were they to join in with us,—which would be natural, but which is not probable,—they might form an excellent branch in time, and prove a great support to the Church.

And now, to sum up all in a few general remarks. The present condition of the Church of Scotland in Musquodoboit, is just middling. It should be very much better; it might be very much worse. Its future prospects, however, are good, and very encouraging. The people are able enough, but, in many cases, hitherto they wanted the will. Under a faithful and energetic pastor, however, they could soon be made willing. Then, too, the debt on the Church could be easily scored off, and it would no longer act as a bug-bear to keep others from joining. The danger at present existing from the outside—*i. e.*, from the intrusion of other denominations—would then be averted, and a Church could then be easily built in New Antrim,—the only step necessary to a complete possession of that place. In short, with a suitable pastor, and by the blessing of heaven, the congregation in Musquodoboit may hope soon to be self-supporting, large, and prosperous. May God make it a "city set on a hill," and "a light shining in a dark place"! May God lengthen the cords and strengthen the stakes of our beloved Zion! May God speed the mission of the Cross! JOHN McMILLAN.

28th October, 1865.

Presentation to Rev. Mr. Philip.

To the Rev. William M. Philip, A. M., Pastor of St. Paul's Church, Truro, in connection with the Established Church of Scotland:

We, the undersigned, on behalf of the congregation over which you have presided for the last two and a half years, and others in the vicinity who have from time to time waited on your ministry, cannot allow you to leave us without availing ourselves of this opportunity of expressing our feelings of attachment and regard.

We have seen you, during the period of your ministrations amongst us, devote yourself, with great zeal and assiduity, to the duties of your sacred calling. These labors have been crowned with great success, and we have much pleasure in assuring you that whilst this success has enlarged the number of your own congregation, these exertions have been conducted in such a spirit of kindness and charity as to insure you the respect and esteem of all classes in this community.

In your removal to a wider sphere of usefulness, you will be followed by our most earnest prayers for your future prosperity and welfare.

We beg to assure your amiable partner in life, that the memory of her kindly disposition and gentle manners will be long fondly cherished by all who have the privilege of her acquaintance.

We respectfully beg your acceptance of the accompanying purse containing Sixty Dollars; and now, with our best wishes for the welfare, here and hereafter, of Mrs. Philip, yourself, and your little one, we subscribe ourselves, dear sir,

Most sincerely yours,

JOHN MURRAY, *Elder*,
WILLIAM MCLEOD, *Elder*,
JOHN A. MCLEAN, *Elder*,
J. F. BLANCHARD, *Elder Truro Pres. Cong.*

Truro, Nov. 27, 1865.

P. S. ARCHIBALD,
Clerk of Congregation.

R E P L Y .

To the Members of St. Paul's Church, Truro, in connection with the Church of Scotland, and others who have been accustomed to worship with them:

DEAR CHRISTIAN FRIENDS.—I have listened, with feelings of great gratitude and satisfaction, to the expression of those kindly sentiments which you entertain and have always exhibited towards me as your Pastor. For the substantial token with which that expression is accompanied, I can only return you my sincere thanks. Considering the extreme weakness of the Church in Truro and vicinity, I have great reason to be gratified with the zealous and successful exertions which you have all along made to discharge every duty belonging to you as a congregation. If I have endeavored, according to my ability, to acquit myself as your servant in Jesus Christ, I have been stimulated and encouraged by the warm and friendly reception which I have uniformly experienced from you, and from the members of every denomination in Truro and its vicinity. My humble and earnest prayer in parting from you is, that the labors of the past may be blest by God for the well-being of your souls, and that in future you may be enriched with every blessing of His providence and of His grace.

Please to accept Mrs. Philip's acknowledgment of the kindly mention you have made of her and of our little one.

I am, your affectionate servant,
WM. M. PHILIP.

Truro, 27th Nov., 1865.

Religious Intelligence.

GREAT BRITAIN.—From late numbers of the *Revival*, we cull the following:—The Theatre at Derby is a building capable of holding 1000 persons. It has been purchased and repaired by friends of evangelical effort, and converted into a Gospel Hall. A visitor writes to the *Revival* of August 31st as follows:—"To see numbers of the roughest of the children, without shoes or stockings, collected together, receiving spiritual instruction twice on the Sabbath, and several hundred people, including many of the lowest and most abandoned characters, assembled three times on the Sabbath to hear the Gospel in this hall (but for which many of them would never be brought under the word of God.) is indeed truly pleasing, and calls forth our warmest thanksgiving to our Heavenly Father for leading his servants to purchase this large building, that his name might be glorified in the conversion of immortal souls to Christ, whose command to his Church is, 'Go ye into the streets and lanes, and compel them to come in, that my house may be filled.' It is hoped that at least 250 precious souls have been converted to God through the use of the means thus employed, many of whom are connected with Christian Churches, while others remain with the theatre mission."

Successes of evangelists and open air preachers are recorded in many towns, in the Penitentiary of Newcastle, in Ipswich,—where the Corn Exchange, holding over a thousand persons, is regularly crowded, and where 800 conversions, mostly among the young, are reported; in Dover and other places.

There has been a separate mission among the cabmen of Bristol for ten years. Mr. Darling visits all the drivers, horse-keepers, etc., and lends them tracts and religious periodicals. Three rooms have been opened in different parts of the town, where the men are gathered together three times a week to hear the gospel, and one of the rooms, provided by the kindness of the Great Western Railway Company, answers the purpose of a reading and dining room.

At Aberdeen there were open air services, August 13th, on the "Links." The evangelists Ord, Hambleton, Cunningham, and others, were present, with about 6000 persons in attendance.

At Hounslow Heath, a feeble woman, lately converted to Christ, commenced house to house efforts among the poorer women and the soldiers, and was the means of establishing quite an extensive mission among the neglected classes there.

CHINA.—A missionary of the English Presbyterian Church writes as follows:—"It is fearful to contemplate the vast array of agents which the Church of Rome has at work all over China. Their successes also very great, and it will never do to pooh pooh it. It is one of the most formidable facts with which Protestant missions have to grapple. The self-denial, patience, energy, laboriousness of Romish missionaries are fitted to make one blush. Whatever else of Bible teaching Rome has laid aside, she has learned the wisdom of the serpent. Would that Christians were more alive to the claims of this vast empire. A few missionaries, settled down mostly with families at the treaty ports, are no match for men who live and labor among the native population all throughout the interior. China is the greatest heathen empire in the world, and are we to expect it to be won without a gigantic struggle, and that struggle must be one of self-denial on our part. Would that more men of the right stamp were raised up for this great work, and glorious privilege."

NOTICE--THE MONTHLY RECORD.

THE Committee of Management of the *Monthly Record* having met, have arrived at the following decisions, which are herewith published:—

(1.) That all communications intended for insertion in the *Monthly Record* must be submitted to the Consulting Committee ere they can be published.

(2.) That no communication containing personalities shall be published, until anything of this nature that may be considered objectionable shall have been expunged by the author.

(3.) That it is expedient that for the present all further controversy on the subject of the proposed Divinity Hall be discontinued.

By order of the Committee.

ALLAN POLLOK, *Chairman, pro tem.*

A specimen No. of the *Sunday Magazine*, a popular religious monthly, edited by Dr. Guthrie, has been laid on our table by the agents at Montreal, Messrs. Alex. Strachan & Co. It is well printed, beautifully illustrated, and enriched by the contributions of a staff of the most eminent writers of the day. One desirable feature of this magazine is, that the volume forms a complete book, no paper or set of papers remaining unfinished in it. Orders may be left with any bookseller. The work will be delivered to subscribers at 15 cents a copy, or \$1.75 a-year.

We have also received the Annual Statement of St. Andrew's Church congregation, Kingston, C. W. It presents the accounts, and other matters of interest to the people, in such a form that all connected with the Church are made acquainted with its exact condition—a most commendable plan.

A Scheme of Sabbath School Lessons for 1866, prepared by Rev. W. Maxwell Inglis, pastor of the congregation, accompanied the above. The course of Lessons will be completed in three years, and are so arranged that they can be made available for Junior, Intermediate, and Senior Classes.

Subscriptions in St. John, N.B., towards Dalhousie College Endowment Fund.

John Robertson	\$100 00	W. Girvan	\$29 00
John Duncan	107 00	Mrs. Girvan	10 00
L. Donaldson	40 00	J. Girvan	1 00
F. Ferguson	30 00	George Morrison	2 00
W. McKay	20 00	John Mallon	1 00
A. Rankine	30 00	Miss Scoullar	2 00
Mrs. Grant	12 00	Mrs. John Reed	2 00
Mrs. Thos. Reid	4 00	Js. & Miss Cameron	2 00
R. Thomson	2 00	R. D. McArthur	5 00
Neil McQuarry	1 00	Mrs. McArthur	2 00
E. J. Brass	2 00	M. Lindsay	10 00
James Smellie	2 00	L. Nelson	2 00
W. C. Watson	5 00	C. Nelson	2 00
Alex. W. Scott	5 00	Miss Murray	1 00
J. Marvin	1 00	Thomas Girvan	3 00
Mrs. Gas	23 00	J. Waddell, M.D.	20 00
W. G. Shanks	5 00	D. R. Munro	4 00
S. J. Purdie	2 50	James Reed	30 00

W. M. McLean	\$10 00	R. Aitken	\$5 00
A. Young	5 00	James Rankine	5 00
John Walker	20 00	J. McAllister	5 00
W. Firth	5 00	H. T. Ames	5 00
R. Marshall	4 00	John Bryden	5 00
J. M. Reed	5 00	S. Gillespie	3 00
A. McDonald	20 00	D. J. Schurman	4 00
Charles R. Reed	5 00	James McFarlane	5 00
C. McLauchlin	10 00	Mrs. Halcrow	4 00
J. Armstrong	4 00	H. O. Roberts	2 00
Alex. Gilchrist	4 00	George Stymest	5 00
Thomas M. Reed	5 00	James McIntosh	5 00
John Vassie	10 00	Rev. Dr. Donald	5 00
W. O. Smith	10 00	J. M. Anderson	1 00
James Logan	4 00	A friend	1 00
Alex. Jardine	30 00	William Wright	50 00
W. Thomson	30 00	D. Robertson	5 00
J. F. Lawton	10 00	H. Jack	5 00
George Lawton	5 00	R. Rcess	3 00
Dr. Fiske	20 00	P. and W. Sinclair	3 00
George Stewart	20 00	Alex. A. Watson	1 00
F. A. Morrison	5 00	J. McC. Walker	20 00
John McLauchlin	20 00	John Spence	2 00
Thos. McClelland	1 00	W. Morrison	4 00
John White	1 00	Capt. D. Robertson	5 00
C. L. Darrow	2 00	H. McDonald	1 00
D. Kelly	2 00	A friend	2 00
G. Hutchinson	2 00	George McLeod	10 00
H. Dunlop	2 00	John Wishart	10 00
J. Burns	2 00	William E. Everett	1 00
Miss A. Stewart	2 00	Jas. Sinclair, M.D.	5 00
Mr and Mrs Bell	3 00	Al. Yeats & Sons	8 00
R. Thomson, junr.	5 00	Archd. Brown	5 00
R. Robertson	25 00	Gilbert Murdoch	5 00

Sum total subscribed in St. John \$1013 50

SCHEMES OF THE CHURCH.

1865 FOREIGN MISSION.

Nov.—St Andrew's Ch. cong., Pictou	£11 3 7½
W. Branch E. River congregation	6 16 0
Donation from a member of West Branch E. River congregation	3 10 0
Collected by W. Campbell among Railway Navvies	14 4½
E. Branch E. River congregation	2 76 0
Earlston congregation	1 18 0
Tatamagouche River	14 0
Collected at New Annan	3 0
W. Branch R. John congregation	1 15 6
Roger's Hill congregation	3 11 3
Coll. from Truro congregation	4 0 0

£37 1 9

Dec. 2. To B'nk order

enclosed J. Bremner, Esq., Treas. \$132 35 £33 1 9
To cash enclosed do. 16 00 4 0 0 £37 1 9
Pictou, Dec. 4, 1865 W. GORDON.

1865. YOUNG MEN'S CHURCH.

Nov.—St. Andrew's Church congregation, New Glasgow	£4 0 0
Saltsprings congregation	1 18 9
North Riv. station, Truro cong.	1 5 0
St. Matthew's Ch. cong., Halifax	13 7 6

1865 HOME MISSION.

Nov.—St Andrew's Church congregation, New Glasgow	4 0 0
Cash from Rev John Gunn, Cape Breton, per Rev Mr Pollok	10 0 0

1865 SYNOD FUND.

Nov.—St Andrew's Church congregation, New Glasgow	2 0 0
Pictou, Dec. 4, 1864 W. GORDON, Treas.	

INDEX.

A.			
A short Autumn Tour	227		
Acknowledgment from Rev. J. Geddie	120		
Address of Major Shand at the opening of the Chapel Mission of the Church of Scotland, Secunderabad	83		
B.			
Bishop of London and Puseyism, The	232		
Boyd, Rev. George	160		
"Buried with Christ by Baptism"	102		
C.			
CANADA	180, 220		
Cape Breton Highlanders, Trials of	34, 51, 68, 94		
Cape North	56, 219		
Card to Parents, Ministers, &c.	100		
Censorious, To the	175		
China	95		
China, The state of Religion in	233		
Christ set forth	222		
Church Music	89		
Church Patronage in the Olden Time	18		
Church of Scotland and her Accusers. The	113, 172		
Church of Scotland, The Worship, Rites and Ceremonies of the	71		
Church of Scotland in Vancouver Island, The	230		
Church History: Sketches from	6		
CHURCH IN NOVA SCOTIA: THE.			
Anderson, Rev. Mr., Arrival of the	159		
Barney's River—Bazaar	119, 159		
Brodie, Rev. Mr., Presentation to	191		
Earltown	218		
Goodwill, Rev. John, Presentation to	79		
Halifax: Boyd, Rev. George, Departure of	97		
Boyd, Rev. Geo., Presentation to	39		
Pleasing Re-union, &c.	39		
Death of Rev. John Martin	58		
St. Andrew's Church	58		
St. Matthew's	59		
the late Rev. John Martin	77		
Revenue of St. Matthew's Church for year ending 10th June, 1865	157		
St. Matthew's Church Working Society	17		
Subscriptions of St. Matthew's cong. towards Lay Association	157		
Sabbath School Picnic	158		
Meeting of Presbytery	179		
Items	99		
Juvenile For. Missionary Correspondence	98		
McMillan, Rev. Mr., Presentation to	60		
McGregor, Rev. Mr., Presentation to	139		
Musquodoboit, Report of Miss'y Labors in	235		
		New Glasgow. Young Men's Christian Association of St. Andrew's Church	119
		Philip, Rev. Mr., Presentation to	237
		Pictou: Presentations	39
		St. Andrew's Church Sab. School	59
		Sabbath School Picnic	180
		Meeting of Presbytery	76, 234
		Pollok, Rev. Mr., Presentation to	17, 180
		Riv. John: Presentation to Rev. R. McCunn	59
		Course of Lectures	59
		Bazaar	217
		Synod, Meeting of	139
		Truro	59
		Wallace: Tea-meeting	218
		West Branch East River	218
		CHURCH AT HOME:	
		Boyd, Rev. Dr. James, Death of	97
		Campbelltown—Lowland Church	16, 39
		Items	17
		Napier, Rev. Dr., Death of	75
		Robertson, Rev. Dr., Death of	76
		What the Church is doing	15, 37
		Close of the Year	4
		Colonial Students in Edinburgh University	90
		Colenso's Appeal, Result of Bishop	95
		Colonial Committee, Report of	176
		D.	
		Dalhousie College, Closing of Winter Term	94
		" " Opening of Winter Term	215
		" " Prize List	115
		" " Endowment Fund	20, 100
		" " Treas. Acct.	138
		" " Subscriptions in St John, N. B., towards	238
		" " Monies received for Professor's salary	40, 60
		Darrach, Rev. W. of Montreal, Death of	169
		Description of our Saviour Jesus Christ	11
		Discours., Valedictory, by Rev. William Murray, of Dalhousie, N.B.	201
		Divinity Hall, The Project of a.	190, 211
		Drunkness, Moderation and Teetotalism	84
		E.	
		Enoch Arden, &c.	10
		Eternal Purpose of Grace, On the	221
		Example, A Good	115
		Examination of Candidates for the Ministry	169
		F.	
		Focal Mun a Bhliadna ur	18
		French Protestant Church in Paris	73, 88
		French Interference with Missionaries in the South Pacific	74

G.		Midnight Thoughts.	86
Gems from Edward Bury	165	My Mother	103
General Assembly of the Church of Scotland	127	"Peace, be still!"	226
General Assemblies, The	137	Something for Jesus	186
General Lee's advice to his son	60	The True Shepherd	48
GLEANINGS	186	The Scottish Church	68
H.		Trust in God and do the Right	11
Have your Tickets ready	185	"Who shall roll away the Stone?"	31
Herdman, Rev. Dr., Departure from Calcutta	217	Popery in England, The state of	232
How Knox and Luther prayed	9	Presbyterian Union in New South Wales	233
I.		PRINCE EDWARD ISLAND:	
"I fear I am not Elected,"	101	Belfast	159
India	110	Congregation of St. Peter's Road	218
Indian Orphanages, News from the	232	Jas. Purdy, Esq., Charlottetown, Death of	40
Instrumental Aid in Public Praise, The Use of	8, 28, 46, 64, 123	Presbytery, Meeting of	39, 193
Instrumental Aid, &c., Reply to A. P. 90, 104,	143	Report of Missionary Services	79
Instrumental Music in Churches, Remonstrances on the question of	116	Protestantism in Turkey	89
Instrumental Music in Churches	87	Q.	
Items of Intelligence	80, 119, 193	Queen's Attention to the Poor, The	118
J.		Queen's College Missionary Association, The Past, Present, and Future of	121
Jamaica, What Christianity has done in	110	R.	
Jamaica	220	RELIGIOUS INTELLIGENCE	237
Jewish Charities	118	Richest Man in the Parish, The	224
L.		S.	
Lay Assoc'n. 20, 40, 60, 80, 100, 120, 140, 200,	220	Sabbath School, The Uncertain	99
Letter from the Rev. Mr. Law	274	Sabbath in the City of the Puritans, A	171
M.		Schemes of the Church: <i>The Monthly Record</i>	31
Man of Capital, The	85	" " <i>The Lay Association</i>	48
Map of the New Hebrides, &c.	170	Schemes of the Church* 40, 60, 80, 140,	160
Memoirs of Johnston and Matheson	67	140, 220,	238
Memoirs of Rev. S. F. Johnston, Rev. J. W. Matheson, and Mrs. Mary Matheson	71	Scotch Correspondent, From a	126
Mexico	233	SERMONS:	
Millennial Calculations	234	For the New Year, by Rev. Alexander McKay, Saltsprings, West River, Pictou	1
Ministers, Support of	232	By Rev. Alex. McLean, Belfast, P. R. I.	21
MISCELLANY	19, 140	To Sabbath Scholars, by Rev. William Stewart, McLennan's Mountain, Pictou	41
MISSIONARY INTELLIGENCE	13	By the late Rev. James Stewart, Glasgow	61
MONTHLY SUMMARY	20	By Rev. George Boyd, late of St. Andrew's Church, Halifax	81
Monument to a distinguished Nova Scotian	216	Preached before the Synod of Nova Scotia and P. E. Island, by Rev. Daniel McCurdy, Wallace River and Folly Mountain	142
N.		Preached before the Synod of New Brunswick, by Rev. Jas. Kidd, Richmond 161,	181
National Bible Society of Scotland	117	Sketches of Nova Scotia	37
New Brunswick: Meeting of Synod of	174	Spain	111
" " Acts and Proceedings of the Synod of	194	Sunday in Scotland, The	96
NOTICES AND ACKNOWLEDGMENTS	200	Synod, The meeting of	149
O.		Synod, Minutes of	151
Organs in Churches—Letter from J. Costley	53	Synod of the Presbyterian Church of Canada in connection with the Church of Scotland	138
" " Letter from A. W. H.	55	Synod of the Church of Scotland in London	138
Organ, The	108	T.	
Orphanages in England	231	The "Monthly Record,"—Notice	238
P.		Theological Hall in Halifax, The Project of a	180
PAGE FOR SABBATH SCHOLARS:		Theological Hall again, The—Mr. Grant's communication	206
A Child's Faith	104	"Though your sins be as scarlet:"	220
A Hard Bed	227	Y.	
Marks of the Nails	87	Young Men's Christian Association, Halifax	17
Ra b	86		
The Architect's Plan	227		
The Two Apprentices	31		
The Childrea that helped their Mother	103		
Wanted—An honest, industrious Boy	127		
Will the New Year come to-night, mamma?"	12		
Pictonians abroad	115		
POETRY:			
Better than Gold	86		
Hope	103		

* An acknowledgment of monies received for the Schemes of the Church also appears on the cover of the May No.